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Proceedings of a Reunion

— of the —

Descendants of
Christian Wenger

— held at —

Elkhart, Indiana, June 8 and 9, 1903

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Proceedings of the Wenger Family Reunion.

MONDAY FORENOON.

The assembly was called to order by C. G. Wenger, of Caledonia, Mich., as follows:

Brothers, Sisters and Cousins:—We are gathered here together as we never have been before. I rejoice to see so many of you present, but would be glad to see many more here, even enough to fill the whole tabernacle. But before we proceed it is necessary to elect a chairman.

Eli Good, of St. Johns, Mich., was elected chairman after which C. G. Wenger read the 15th chapter of John and led in prayer. After all joined in singing "Blest be the tie that binds" George Lambert offered a prayer in the German language.

W. P. Coffman, of Elkhart, Ind., gave the address of welcome which was as follows:

Fathers, Mothers, Uncles, Aunts, Brothers, Sisters, and Cousins:—When I was put upon this programme for an address of welcome, I stopped to think why it was necessary that there should be such an address. Whether it was merely on account of custom or whether the people who came here should feel that they were unwelcome unless such an address were made, I came to the conclusion that it was largely custom. There have been in all ages different ways of manifesting welcome, and I suppose making an address has come to be the custom of people of the present time, and while there is a good deal more in a real welcome than in an address of welcome, yet it is looked upon as necessary. So many people in the world have a way of covering their lack of a genuine welcome by words which express a welcome, that sometimes the longer the expression the less of real welcome there is in the heart. So I assure you my address will be short.

I want to welcome the descendants of our fore-father, Christian Wenger, in two ways; first I want to make you all feel welcome with us here at Elkhart. I want you to feel that what we have here is yours for the time being. We want you to feel that this island is yours for this day; to feel just as much at home as if you had paid for it, as if it belonged to you. And as far as our homes are concerned, we want you to feel the same way. But on account of the Elkhart Institute Commencement some of us cannot accommodate as many of you as we might have under different circumstances. Nevertheless we want you to feel that our homes are open to you, and we will accommodate you as well as we can.

Another way in which I wish to welcome you is an expression of welcome into the relationship. What I mean is this: There are a number of people who I find are related to me that I never knew were in the relationship before I looked into the family history just published. To these people I want to extend a welcome into the relationship. I have no doubt there are a number of people here today who have discovered they have a great many relatives of whom they never thought before in that light. There are here today many people whom I have learned to love and respect and admire and have always held them in high esteem not knowing they were related to me. I am glad I learned to know and esteem them before I found this out, otherwise I might have considered my high regard for them purely on the ground of relationship, and now I am very highly delighted to find that these people whom I have every reason to respect and regard for their sterling worth are related to me.

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Proceedings of the Biological Section.

MONDAY FORENOON.

The meeting was held at 11 A.M. in the Lecture Room of the Biological Section, and was presided over by the President, Sir G. S. Shuster. It was opened by the Secretary, Mr. C. S. Woodcock, who read the minutes of the previous meeting, which were accepted.

The first paper was read by Mr. A. R. G. Rees, "On the comparative value of different methods of estimating the energy of the body." The author discussed the various methods of determining energy expenditure, including direct calorimetry, indirect calorimetry, and the use of respiratory quotients.

Mr. G. L. S. Soper then read a paper on "The energy value of food for man." He discussed the energy requirements of the human body under various conditions, and the energy value of different types of food.

Dr. C. S. Woodcock read a paper on "The energy value of food for the rat." He discussed the energy requirements of the rat, and the energy value of different types of food.

Mr. A. R. G. Rees read a paper on "The energy value of food for the dog." He discussed the energy requirements of the dog, and the energy value of different types of food.

Dr. C. S. Woodcock read a paper on "The energy value of food for the pig." He discussed the energy requirements of the pig, and the energy value of different types of food.

Mr. A. R. G. Rees read a paper on "The energy value of food for the cow." He discussed the energy requirements of the cow, and the energy value of different types of food.

Dr. C. S. Woodcock read a paper on "The energy value of food for the horse." He discussed the energy requirements of the horse, and the energy value of different types of food.

When we picture in our minds our ancestors, we think of men and women who were strong characters, men and women who exercised influence in the community in which they lived for good, and men and women whom we may admire, respect—good honest men and women.

The question naturally arises are we upholding that character, that stability, that strength, that manhood, and that Christian confiding, trusting spirit that was manifested in our ancestors?

I suppose it was those same good qualities, those same sterling principles that caused my great-grandfather Colman nearly one hundred years ago, to select for his life companion a member of the Wenger family. And looking over the people who came here today we see evidences of that firm character, the result of those lives lived in accordance to the principles of righteousness. We must not forget that a great deal of what we are we owe to the fact that we have descended from a sturdy, pious race of people.

In conclusion I want to say that I believe that when we depart from this life, when it is our time to lay down our burdens and enter the world beyond, I believe we will meet some of those ancestors, and I believe we will know them. And what a satisfaction it will be for us and for them if we will have lived in such a way and such a manner that we may be welcomed by them and by our heavenly Father on the other shore.

REPORT OF PUBLICATION COMMITTEE.

We are here to give the report of the work we have done for the past three years. This committee was selected in Michigan where our last reunion was held. There are a few things I would like to call your attention to before I give the financial report.

No doubt some of you are wondering why this committee was appointed and how it came into existence, and what is its work. The committee consisted of S. P. Martin, Z. G. Wenger and C. G. Wenger.

I feel that first of all I ought to make an apology.

M. D. Wenger was elected secretary but on account of ill health he was not able to attend the last assembly. We elected him first and then proceeded to elect the committee. The duty of collecting data for the family history was placed upon this committee. But since I have learned more about the records that were used in preparing the history, I find that they were private property and we have taken them into our own hands. I would be glad if we could in some way have those records transferred into the possession of the relationship. I have learned that J. G. Wenger commenced gathering the history as early as 1882 and cousin Joe Wenger, of Iowa, commenced also as early. On account of press of business J. G. Wenger afterwards turned over his records to M. D. Wenger. He kept working on the records until he was called to the beyond and then it devolved upon this committee to see that some one would be appointed to his place as recording secretary. But previous to this time the committee had not done anything. It had gathered a few records in the immediate neighborhood. We felt timid because it devolved upon our minds that we had not properly treated J. G. and M. D. Wenger and I felt that I had no business with this work. Still we gathered up a few records in the immediate neighborhood.

In last year's meeting we discovered that we are scattered through the United States and Canada. We found some who were very enthusiastic and who gathered many records and sent them in. On the other hand we found some who did not take any interest in the work.

Some of you perhaps wonder how it came about that these reunions took place.

Some years ago it occurred to us who live in Michigan that during the summer it might be very pleasant to get together and enjoy a reunion. And then we began to think that we would be glad if we could meet the whole family. Some of us had not met for years and years some of us had seen each other only once or twice. I wonder why it was that we must be so separated and so indifferent that we had forgotten the ties of friendship and love that once existed between us. It brought back the love between us that exists in well regulated families and to that end we had the reunion of 1894. I believe the whole family was gathered together there, and if ever I enjoyed anything I enjoyed that.

Then came the thought how enjoyable it would be if we could gather together the descendants of Christian Wenger, who came to America in 1727. From that time on the reunion was planned, and invitations were circulated. We did not reach all the relation but we reached a number in Pennsylvania and other states. There was a young man who was returning from California who spent seventeen dollars extra in order to attend that reunion. He said he did not regret it, he was well repaid.

In getting up this record, I can sympathize with cousin Joe Wenger and our departed cousin M. D. Wenger. We would write a letter asking for information, asking for the names of the children, when they were born, who they married, etc. The answer, if it ever came at all, very often had only one of the questions answered. Thus we had to write and rewrite in order to get the information we needed. And some answers we could not get at all.

Perhaps if we know what it cost to get up this book we will appreciate it a little more.

We have eight hundred copies printed, 269 pages each. We have three styles.

After the singing of the Doxology the noon recess was taken.

MONDAY AFTERNOON.

Song—"What a Friend We Have in Jesus."

Scripture Reading—1 John 1, by John Shank, of South English, Ia.

Prayer by Simon Martin

Song—"Jesus Lover of My Soul."

SHORT TALKS ON THE LIVES OF DEPARTED MEMBERS.

I am very well acquainted with Prother Freeland, who located in Kent County, Michigan, in 1865. He moved on a hundred acres of land, cultivated it and made himself a home. He was a good neighbor and a good Christian, a citizen respected among all classes of people, a good church member. In his department of life he was a man of honor, one to be trusted in business. He was a friend of mine. I have a very tender recollection of Cousin Freeland.—S. Martin.

Cousin Henry P. Wirtmer and his wife who were with us three years ago took an active interest in the reunions. We found him very helpful to us. I remember well when he came into the State of Michigan thirty-one years ago. They were already located there perhaps several years. They were industrious people. They always endeavored with all their efforts they could to push to further God's cause and to bring in those who were out. They were always ready at hand to help, nothing was too much for them to help the cause of Christ along. In their own family I have more than once gathered together with them around the table with their children, when they were yet of age, small, and I remember the orderly way they conducted their family life, which is very worthy of imitation. They never neglected the service of God. It was one of the uppermost things to tend their children the way that was right. They taught them great respect for the Bible and the house of God. They have departed this life and gone to their reward since the last reunion. C. G. Wenger.

Was the daughter of Christian Wenger and sister of M. D. Wenger. She was married to Elias Martin who lived in this community and raised a family of children. I remember her life was orderly, the effect of the teaching of her parents. She was a young lady worthy for young ladies to imitate. I never knew her to engage in anything that was not right, that would bring reproach upon a fair name or upon Christ.

Wendell Bowman had the respect of all the community so far as he was known. As a Christian I do not know of a man in our community who was more devoted to his faith than he. As a citizen he had every one's respect. He was industrious, raised a large family of children, all of whom lived to grow up to years of accountability. Financially he had done well. His health failed about two years ago. He died about a year ago.

William Burkey. I know a little something of his boy-hood. I used to say to myself he will make a noble man. I remember once when he was

a little boy in school, one day he was hurt quite badly but he never winced. He had that grit that even pain would not make him wince.—Eli Good.

M. D. Wenger.—I did not have the privilege of his intimate acquaintance especially but I knew of him twenty-four years ago when we moved to Elkhart. While I did not have as intimate acquaintance with him as some who art here, yet I always knew him as a very tender, kind-hearted man; a man who had the welfare of his children, and others in his community in his heart. I remember especially one undertaking of his. He lived closed to the Pleasant Plain school house. He was very much interested in the young people in that neighborhood and started a Sunday school. In spite of circumstances that were very discouraging he kept on with the work in order that some good might be done. I have every reason to believe that his life was holy and pure and worthy of imitation. I believe there was no more conscientious man with whom I was acquainted than he. That is the one thing in his life that appealed to me more than anything else, his extreme conscientiousness.—W. P. Coffman

About forty-five years ago I was in this county. I was well acquainted with him. After I went home from here, Brother Wenger was sick for a long time. We used to correspond with each other. On his sick bed he wrote me long letters and mentioned a good many things we ought to do. One that he wrote me contained two sheets of foolscap, written on four pages. While there was nothing particularly preaching in it, it was all good sound doctrine. I believe that from the very beginning he was a very conscientious boy and grew up that way to be a man. I have all regards for M. D. Wenger.—Isaac G. Wenger.

We were probably nearly of the same age but I remember when he was stricken down through, I think, some spinal affect, laid up for a year. We used to go there Sundays to entertain him. He was lonesome and was confined to his bed for some time, and afterwards able to sit up. He never got his proper shape.

Afterwards we kept up a correspondence. As long as we were single men we never forgot to correspond. He used to write me long letters and in them he used to give good advice. I kept those letters sacred a good many years. I could probably find some of them yet. The conversations and correspondence I had with him are sweet to me. I have all regards for M. D. Wenger.—C. G. Wenger.

J. S. Coffman is a man whose influence is stamped upon the church and community. I was well acquainted with him. He came to us several times on his evangelizing tours, and in this way I believe he did more than any other man for the Mennonite church. The Mennonite church was rather weak in this kind of work. He was about the first one who started out. The first time I ever saw him he came to Missouri on a trip of that kind. He kept coming and afterwards had quite a number of converts. As far as I knew him he was an honest, upright and earnest man for the cause of God.—J. G. Wenger.

In his different evangelizing tours, I came in close touch with him, in a personal way. As a boy I well remember when I was about fourteen years old, on one of his evangelizing tours he came to us. Some of his words I will never forget. "As far as you know what is right, do it." I have many tender memories of his life and I am sure many others can testify to the same things.—J. R. Shank.

I for one can testify for J. C. Coffman. I remember very vividly when he used to come to Michigan to preach for us. During the meetings I held there I became converted. He would frequently visit at our house and while we had a large family of children, they all remember his kindness. After being there once he could name them all, from the youngest to the oldest and manifested a love that we never could forget.—Isaac Wenger.

During the last few years of his life he held meetings at the Yellow Creek church. He stayed with us while the meetings lasted. During the day time he worked hard, getting out the Sunday School lessons for the quarter, and during the night he prayed for lost souls. About that time his health failed. He was so devoted to his work that he wore himself

out. As long as I have a memory I will remember J. S. Coffman. He was more like a brother than a cousin. He was very instrumental in my conversion.—Jonas Christophel.

You may think it strange for me to rise to speak of my brother, J. S. Coffman, but I feel pressed on this occasion to say a few words. Those who were speaking were speaking mainly of his later years. When I was a small boy it was my privilege to have J. S. Coffman to sleep with, and at my earliest recollections, he would neatly tuck me into bed and then would step back in humble prayer to his God. It was not only in his later years that he gave his heart to God but it was in his young years, and years that he gave his heart to God but it was in his young years, and it seems it was his soul's delight to speak to young people and older ones as well, of their soul's salvation, and it seemed his greatest concern from a young man until his death.—Daniel Coffman.

I never heard Brother Coffman speak but a few times, but as I look back in memory of him, he reminds me of the prophet Jeremiah. It seems he was just on fire for God and Christ.—Eli Good.

We were speaking of the love J. S. Coffman had for children. I want to tell you it is the children we want to remember. These little ones will soon grow up. The world is calling for them, evil is calling for them, and we cannot be too careful to keep our hands on them. Let us look back in the Bible and remember what God said to David. "David, if you walk uprightly before me and keep my words, you shall not fail to have a son to reign in your place before me." And he had a son to reign. Then God spoke to Solomon, if you walk uprightly before me, you shall not fail to have a son to reign in your stead before me. But there came a time when Solomon forsook the Lord. Then God spoke to him: "Solomon, because you have forsaken me, your kingdom shall be divided, yet for your father David's sake, it shall not be done during your life." Our sons and our daughters must suffer for the sins we have committed.—C. G. Wenger.

EXPLANATORY REMARKS ON THE WENGER HISTORY.

Joseph H. Wenger, South English, Iowa

Some people are born orators; others become orators by education, and practice; while I, your unworthy servant, am unfortunate in both of these respects. Therefore, my pen is my greatest defence. I am indeed glad to meet with the dear Wenger family. I am glad that so many of us are permitted to tell the story of our noble ancestors, who braved the dangers of emigrating to America. And especially am I glad that they purchased for us the religious liberties that now surround us. Our ancestors were an humble, industrious, and law-abiding people. They were in touch with the Holy Spirit. Hence they longed for the country that promised them religious liberty. They found it; they practiced it throughout their lives; the reward of which will be given them within the Pearly Gates. I now ask, all of you who are thus assembled to tell us how, O, how can we ever be thankful enough to our ancestors for these precious gifts, and for the timely religious advice they gave us? Although we did not always heed it, yet I venture to say that if we had our time to live over again, and knowing the value of advice as we do now, we would heartily accept it. I will here ask a question of this assembly. Did any of you ever for one moment think of what our condition would have been if our ancestors would have remained in that foreign country? Please think on these things, and may they be indelibly stamped upon every heart.

This is our second reunion of the Wenger descendants, and we are happy to meet with you. We are glad to know that the very great majority of the Wenger lineages are a fine people. In fact we are proud of them. Your unworthy servant has traveled in thirty-two States, besides Canada. He finds the Wengers from the Atlantic to the Pacific, and from Canada to the mid south, some, however, of whose ancestors emigrated to America in later years than did our forefather; these we are not able to link to our history.

All names have a source. History informs us that the name Wenger originated from a range of mountains found in Switzerland bearing our family name. They are termed the "Wenger Alps," spoken of as being famous for their scenic views. It is with a great degree of satisfaction that

we note this prominent recognition, and memorial of our name in the birth place of those remote ancestors.

Much history could be produced in this, our lineage; but for the present I forbear. As you will please find all that is known in this respect in the Wenger history which is now at your service. In this book we present the history of a plain, industrious, thrifty, upright and christian people. We present the history of an ancestry of whom we can justly be proud to honor and respect. And while our ancestors were a Christian and law-abiding people, we sincerely hope that their posterity may think their lives worthy of imitation; and may we aspire to everything that is worthy, and honorable, and good, and may we never forsake the virtues of the Fathers, and bring shame and reproach upon an honored name. But may we look forward and onward and upward, submitting ourselves to the will of the Lord, and finally all have our names recorded in the great Book of Eternal life, which is of far greater value than to have them in the Wenger history.

In addition I would say that I had a pleasant visit with some of the relatives of Elkhart County thirty-nine years ago, and I am very glad indeed to meet with them again. I was born and raised at Edom, Rockingham County, Virginia, and have lived at South English, Keokuk County, Iowa, for forty-two years, the particulars of which you will find in the Wenger History by turning to No. 89 or page 56.

After the death of Martin D. Wenger, of this place, the M. S. S. for the Wenger History fell into my hand for completion. The history is therefore submitted to you in the language and sentiments found in the introductory remarks in the front pages of our history.

Joseph H. Wenger placed on exhibition the old clock that belongs to the Wenger family which is fully described in the family history.

SOCIABILITY.

C. G. Wenger, Caladonn, Mich.

Brothers, Friends and Cousins.—As I rise before you I feel quite a little embarrassed and nervous. This is so broad a question and deep that I hardly know how to approach it. To be kindly affectioned towards our fellow men means something. If we study the Bible we soon find out we are to love our fellow-men as ourselves and do for them what we would do for ourselves. Treat them just as sociable as we would like to be treated. Suppose you came on this ground a stranger and we would turn a cold shoulder, you would feel that the Wengers are not very sociable people. You would feel that you are hardly wanted here. You would feel like the lady who moved to Grand Rapids. There was no church there of her own faith but she felt that she would like to go to church somewhere. So one Sunday morning she went to a certain church. She was shown to a back seat, and after the services she passed out unnoticed both by minister and congregation. The next Sunday she tried it again at a different place. She was treated no better. During the week she attended a sewing circle, and there she related her experience. One lady said, "Well, you try it at our church and see if you will like it there." She did so. One after another sister shook hands with her and invited her back. She afterwards said, "Do you think I did not feel like going back there again? No, I made my home among those people and tried to be a Christian, they were so interested in my salvation."

We who have experienced things of this kind appreciate real sociability. If we have never been away from our relations we do not know what it means to be out in the cold world.

To be really sociably inclined means something. It has more of a bearing on our influence than many of us think, than most of us have any idea. I want to say something concerning our own individual homes. The object of this address is to help us on to a better life. If one does nothing more than to make a living in this world, I consider his life a failure. If I do nothing more than make a living for my wife and children, I will be but little remembered even by them. If I cannot be the means of making this world a little better, or elevate some soul, or saving some one, my life is so much a failure that no one feels that I have been of some use to them. If I could benefit no one here by my life I would think that possibly God could not use me in the world to come. I believe our lives ought to be pleasing to to God, that they ought to be an influence for good to some one among us. Perhaps some of us feel that we are so weak and that our

qualifications are so meager that we would be helpful to no one. We sometimes feel that all other Christians are above us. I want to say that there is no one who is so weak or has so few talents but who can be helpful to some one. You know the poor widow who only had two mites. She gave them and it was counted more than the treasure that the rich gave, because she had made a sacrifice, the others just gave of their abundance. I am afraid that this is the way that the most of us give, we give of our abundance and do not sacrifice.

There was something said today about the children. If we want to make this world better, if we want to do a great deal of good in this world, we will have to begin with the children. And upon the mothers of our land depend a great deal the morals and the Christian influence that we will have. They have a wonderful influence. O you mothers! You should use your every effort for the children in your arms, you should speak to them while in their infancy, you should help them to build up true characters. There are few of us who realize that we are helping to form the characters of these little ones as young as we do. We are hardly willing to admit that the three-year-old has a memory that will last. The younger we begin the sooner we can memorize.

I remember when a boy of seeing a mother place a little child just able to walk, to the table. She said to the child, "Now you must be good, father is going to talk to the good man in Heaven." The child was just as quiet as any one around the table. I can never forget what mothers can do that their children may learn to reverence God.

How patient and tender we ought to be with the little ones. How often have I been sorry for harsh words. Afterwards when they are taken sick, how gladly would we recall those words if we could. How often have fathers and mothers been sorry for what they have said or done toward their children. Let us not only be sorry for what we have said or done, but let us try to make it right to them, let us try to set an example for them to follow. How often children are so treated by their parents that they long for the time when they can leave home. But if they knew what it means to have mother to cook for them, to wash and iron and sew, and the countless things only a mother can do for a child, they would love and appreciate their home more. Young man or woman, appreciate your home. You may think sometimes father and mother are a little severe. Reverence them for what they are doing, you will never be sorry.

We may do the very best we know how to do and still make a failure, but it is your duty and my duty to study our children's characters to learn how to treat them so they will love their home, their country, their God. I do not believe there is a child in the neighborhood who will go wrong if he receives the proper treatment, if the proper influence is about him. While there are many sons and daughters of plous people who have gone wrong, it is because the proper influence has been withheld from that one. Teach the child the way he should go and when he is old he will not go wrong. I do not believe the child will go wrong if we get the proper influence around it. It is our duty to find out how to treat them. Sometimes people say I have done everything I know how to do and yet they have gone astray. If one of our children goes astray I must blame ourselves. We have done everything we know how to do, but we did not know how to treat them. One of the most important things is to hold their confidence so they have implicit trust in us. If the teacher can get the confidence of the children and make them love her, no matter how prejudiced the parents may be against that teacher, if the child goes home and tells how much he likes that teacher and shows how deeply interested he is in his work, the parents cannot help but be won over.

Let us remember the children. But some of you say your memory is so poor you cannot remember so many. That may be true, but you can cultivate your memory no matter how poor it is. When once you have the confidence of the children, it will not be long until you will have the confidence of the parents also. When you have gained the confidence of the people you can then go to work. But we must be careful how we go to work. If we go at people with a club or a knife, we cannot expect to accomplish very much for them. Good words and kind deeds will always succeed.

I believe in the power of God, yet God expects us to do something. I believe that God will direct us in all our ways yet at the same time he

has given to us good common sense and he expects us to use it. If you had all the provisions in the cellar you could use for a year and would not go to work to prepare it, your hunger would not be satisfied. Just so if we do not make use of the talents God has given us, we will never amount to very much.

We live in this world to accomplish something and if we say too much about our weakness and inability to do something, we dishonor God who put us here to work for Him. All that I am and do is not me, not the result of my own strength, but it is done through the power of Christ who strengthens me.

Song—"Holy Spirit Faithful Guide."

Song—"All Praise to Him Who Reigns Above."

EDUCATION.

Ell Good, St. Johns, Mich.

Education is a very important thing in our lives. It was an important thing in our grandfathers' days. When I talk of education I do not simply mean book learning, but the broadest and the most useful education that any one can have that is to be fitted for the life work which he is going to do. Times have been wonderfully changed in these last few years. In the last few years the cities have been brought to the country. We have now the rural free delivery; the telephone is another feature that has brought the city to our doors. The daily newspapers bring us the market reports and every kind of information. We need to prepare our boys and girls for the battle of life. The excuse is made that by educating we just give the rascal a chance to do more mischief. It is true that if a man is going to be a scoundrel, an education will make him more of a scoundrel. But if he is going to be a good man and you give him an education he is going to be the promoter of better morals. We want to teach them the richness of truth. If you leave that out you spoil the boy. We want to teach them right principles. We want them to grow up men and women who will appreciate the liberty God has given to man. We want them to know where liberty ends and license begins. When you close the school-house door on Sunday he thinks his liberty is abused. But we have the right to expect the liberty of protecting our boys.

One thing that I regret is that in our public schools curriculum the word of God is left out as much as it is. Some of the greatest pieces of literature that can be read are found in the Bible. We find some people who tell us to take Shakespeare, Scott and those writers and you can study them days and years and not fathom the depths, but I assure you that you can take that word of God and study it for years and you will not fathom the depths. In some future day there will come an hour when you are plunged into a deep trial and you think the whole world is turned against you and then the word of God comes out with a depth and grandeur you never knew before. When we educate a child we want to implant into his heart that truth is truth and that what is wrong is wrong, positively wrong. In educating a child both parents and teacher are great factors which we cannot pass by. We must set a noble example before him, noble examples of honesty. You may think your life is veiled from the little ones but they will fathom your inmost character. And so the public school teacher should be morally pure. He needs to be noble, upright. He needs to have a true heart. The child will find out just what the teacher is. It is necessary not only that our public life be right but the secret inner life as well. If our secret life leans a little from the true line, the little one will discover it.

We have great need of training because there are so many factors coming into the life of every individual that we need a certain amount of training. I do not want to advocate to you the idea that every one must have a college training. I do not know that it is necessary to spend so much time in college training unless you wish to specialize. But the real training should be to become a good reader, to read well. It has been my experience in work that the pupil who reads poorly is poor in everything else. She does not read correctly, skims over the work, and the result is that she does not take in the thought. And so in the first place it is necessary to be a good reader. Today the daily newspaper is a factor in our lives as it never has been before. The farmer gets it every day. First is the crop reports. The child must have an education that will teach

him how to understand that. I believe in letting the little folks go to the market even if they do make mistakes. Send them again.

Another feature we should study and that is the affairs of our government and its relation to foreign nations. We are in a time when history is made in a day, and it is a time when the history of today is a fulfillment of prophecy. It is now merely the fulfillment of the teachings of the early prophets.

We must compete with the world, and the child who is to be a strong man or woman in the church needs to be educated. The world is getting the finest education for her children that she can, and if so then we must educate the young of our church.

Some years ago the subject of printing came up in our Conference. Some objected to it. One old brother got up and said, "The world is printing today and we must print," and the world is educating today and we must educate.

We want to educate our children that they may be able to cope with the world. When the world did not educate the church did not need to educate.

Is it not a fact that today you and I and every one independent of the ministry, independent of the ministration from the pulpit, take up the word of God? We open the leaves, we read, and when we read we form our own judgments. And do you know there is a vast difference in forming our judgments upon ignorance and forming our judgments upon intelligence? And when we can take those statements of the Bible and go back nineteen hundred years and put ourselves right into the customs of the time of Christ and can then compare that time with the present, and can enlarge upon it as the Holy Spirit gives aid, we are in a position to much better appreciate and understand the Bible.

It is just a few days until these boys will take our places in the church, in the pulpit, in the home circle, and we want to put the best means into their hands.

Do not educate them with cheap dime novels in the house. Have the best literature. Do you know why they are so often led away? Our common school system is some of the fault. The Bible is almost wholly neglected in the common schools, and as long as they do that you and I must read the Bible with the children in the home. We can interest them and when once they are really interested, it is quite easy to keep out the cheap novel.

We want to keep out the cheap trashy stories that defile noble manhood, that warp their judgments, their morals, their hearts, and weaken their soul. We want to take that out of their hands. We must watch, watch closely. Take care of the trashy story-papers that come to the house. If we educate those children with the right things it is well and noble to do so. We want to interest them. Bring in things of science they never thought of and let them study.

Tell the little one about the separation of light into different colors. Take a three-cornered piece of glass and let just a little streak of light come down through a hole in the roof and strike that piece of glass, with a black surface behind it, and the ray of light will be separated into seven different colors. That is God's secret. Let the children study God's secrets. So many of God's noble secrets have been revealed to us because some boy has been prying into them. Anything that is the noble work of God cannot ruin the little child, it will never injure him. If you can get him to study the things of God, the secrets He has for us to learn, when it comes to the dime novel, he will be better occupied.

Give them music, give them art. What is art? It is merely studying nature. It is art that has made this island so beautiful. Man has come in here and made it an enjoyable place. Let them know something about the printing press, the world beyond. The devil is trying his best to interest our children as they go out into the world. He is trying with all the powers he has to counteract God's work. Let us help God to reveal His secrets to these little children.

One of God's secrets is that there is a large ocean, and that beyond this ocean is a number of people who do not live as we do. They have not the advantages that we have, but if you take the religion of Jesus Christ, in the walks of this religion comes civilization, then they become noble and true men. They tell us these people are

deceitful but after they get a knowledge of the true God, of our ways, of the ways of right and of truth, they become noble men and women.

We want to teach the child how our government is run; that our government is based upon the Bible to a great extent; that there are principles in our government broader and grander than war. Let us teach our children that when they grow up to cope with the world they may know what these things are.

I remember a boy who once came to school to me. It seemed as if the very wicked one was in his heart. But I noticed that he would catch flies and pick them to pieces. I thought at first it was simply meanness, but I found he was trying to find out how they were made. I gave him a magnifying glass and he became interested. That boy was discovering the secrets of God's nature. You cannot put a square peg in a round hole, you must first make it to fit. That is just what we are trying to do with our children when we try to keep them back from discovering God's secrets, they will be carried to the other extreme.

The greatest success in life is to do the noblest thing, is to do the greatest good to our fellow-men, and to make the noblest characters of our sons and daughters that when they become men and women they will be able to stand.

Edna Kent—Essay.

Flossie Wenger—Recitation.

Bernice Good—Song.

Lizzie Wenger—Recitation.

Song—"Am I a Soldier of the Cross."

TUESDAY FORENOON.

A stenographer not being present on Tuesday, only a partial report can be given.

In the forenoon George Lambert, of Elkhart, Ind., gave a splendid address on Temperance, which was also ably discussed by others present. Mrs. Inez Klahn, of Clarksville, Mich., then read the following essay on the same subject:

Mr. President, Ladies and Gentlemen:—I do not wish to say that our programme committee was unwise but I fear I will have to say that they acted unwisely on this point of asking me to discuss this weighty subject after it has thus been ably handled by one so worthy as Mr. Lambert.

I was indeed perplexed when I found myself placed on the programme in this capacity, altho I am always interested in the promotion of temperance. As leader of a discussion always seems to me an awkward place for one not especially gifted as an impromptu speaker, for it allows small field for previous preparation, yet I have had enough experience as a member of programme committees to not wish to disappoint this committee who have had in view, I believe, to make this meeting one of mutual improvement and betterment as well as pleasure.

Having thought that Mr. Lambert would present the subject from many sides (as he has) I have taken it upon myself to limit myself quite closely and leave with you my idea of "What a Young Woman Can Do to Promote the Cause of Temperance," with such other thoughts as may occur to me as I speak or which may be awakened by the discussion we have just heard.

What a broad subject this is? What do we mean by "Temperance?" We are admonished, "Be ye temperate in all things," and some one has even advised, "Be abstemious in youth that you may be temperate in age."

Temperance is a word of Latin origin and means moderation. In its widest sense it includes habitual moderation in regard to the indulgence of the natural appetites and passions; abstinence from all excess, improper indulgence, or the use of anything injurious to moral or physical well-being. It even includes moderation in mental indulgence.

I certainly believe we are living in the greatest age our country has yet seen but I often doubt it, in every way, it is the best age in which to live. It seems to me an age of intemperance in all things. Society is immoderate in its demands upon the people. Why come of us are even intemperate about such a good thing as work. People are either sadly over-worked or else have no definite employment at all. Not so many years ago but, you, my older cousins, all remember your homes were without such necessary things as sewing machines even. The sewing for you

large families was all done at home and by hand. This is only one instance of many. With all our devices to lighten labor and our many conveniences, we find the majority of housewives busy from morning till night. This is especially true on the farms. Just question yourselves, my older friends, and ascertain if you do not work as hard or harder than you did twenty-five years ago, that is, if you are able. If you think about it you will discover that it is nothing more or less than intemperance or undue indulgence in some form or other which brings about this condition of life.

Then we are intemperate in what ought to be our most pleasurable experiences. We take an excursion or outing when we are sadly in need of rest and we exert ourselves so much that we return exhausted rather than recuperated.

But intemperance, in its most commonly accepted meaning, applies to moderation or abstinence in the use of alcoholic beverages. This, I feel sure is the topic our committee meant that we should discuss. It bears a most vital relation to our national prosperity. Intemperance, in this sense, is the greatest evil of our time. It is well the subject is brought for discussion before assemblies of such honest persons as you. It cannot but be productive of some good. I am not political enough to offer any solution for the great problem but it is my desire that you may know I would like to see the liquor traffic prohibited throughout our land. And right here I will quote from an avowed republican, a good man, famed in the educational world and especially in Michigan, Hon. H. R. Pattengill, of Lansing. This observation appeared in the editorials of a recent issue of his paper, "The Moderator-Topics." It heartened me and makes me bolder in advocating prohibition:

"North Dakota has had state prohibition for several years. In Minnesota there is whiskey galore. A narrow river divides the states, Wahpeton, Fargo and Grand Forks are fine Dakota towns, each better, larger and thriftier than the Minnesota towns opposite. That may be too narrow a premise on which to base a conclusion, but it certainly shows very plainly that whiskey and saloons can not make thriving towns nor prohibition to cause grass to grow in the streets."

All I can do in endeavoring to bring about a solution of this problem is at every opportunity to voice the prayerful sentiment of this little poem:

"God give us men a time like this demands,
Great hearts, strong minds, true faith and ready hands,
Men whom the lust of office can not spoil,
Men whom the spoils of office can not buy;
Men who possess opinion and a will,
Men who have courage and who will not lie;
Tall men, sun-crowned, who stand above the fog,
In public duty and in private thinking."

But I have not yet come to the part of a young woman in the promotion of temperance as I said I would treat. Now, again, I do not consider myself political enough to estimate the good that might be done if we were allowed the ballot. It is with me a great question. It would involve family relations to a certain extent. But were that the case I would urge my girl friends here to its proper use, to promote the good cause.

Woman is sometimes given the pleasing appellation, "The power behind the throne." How can we be that power in this case? I believe our attitude may influence young men to temperance or intemperance. We can be especially careful never to accept the company of young men who are known to indulge in strong drink at all. We will then influence not only them but our own brothers as well. If only all young women acted thus in the matter they would soon do an estimable amount of good. Boys and young men would realize that their opportunities to win "fair lady" would be only in proportion to their nobility--and nobility never goes hand-in-hand with intemperance.

Then we can avoid accepting as treats from young men such things as have the appearance of evil. I have a particular aversion to such terms as "root beer" or even seeing a pleasant harmless beverage poured from a bottle. Should it ever fall to our lot to be entertained where wine is served at dinner we can quietly turn our glass and thus cast another bit of influence in the right direction. We can aid all temperance movements by whatever talent or means we may have at our command. Sometimes, even words wisely and prayerfully spoken carry weight. Some of us may even find it

our life-work to endeavor to lift those who have already fallen by this curse.

If any of you, like myself, have young children to deal with in school, or otherwise, I believe you and I could sow some seeds in fertile soil by a wise and judicious use of temperance stories and memory gems. It is nevertheless, a very delicate subject to handle in school. I believe we ought to impress that safety lies only in total abstinence.

Now, I feel that I have spoken long enough. I hope that I may have said something that will awaken thought and be productive of some little good at least I hope that someone else who has this subject to discuss may give us a little of the history of temperance movements and show us what progress we have made in this direction that we may not be disheartened but encouraged each to greater effort. This thought, for investigation, has just occurred to me or perhaps I should have made some effort to give it to you myself. At present I feel just as if I would like to make research.

TUESDAY AFTERNOON.

In the afternoon Allan Freeland, of Grand Rapids, Mich., gave an interesting talk on "Education," comparing the advantages of the present with those of the past, after which Ida M. Wenger, of Caledonia, Mich., read an essay as follows:

How wonderful a being is man when viewed in the light of his achievements? It is in the record of these that we find the evidence of his power and the credentials of his glory.

Man's grand distinction is his intellect—his mental capacity. It is this which renders him highly and peculiarly responsible to his creator. The cultivation of this intellect is a great part of man's education and the great object of an education is the enlargement of the soul and to fill the mind with noble contemplations thus furnishing a refined pleasure.

Education begins in the home. 'Tis there we receive our first and lasting impressions of right and wrong. Tho' we may wander from home and early surroundings and mingle with the toil and strife of the world our thoughts will revert to that loved spot of early days and we will be guided by the teachings of childhood. How necessary then that our home should be a place of truth's teachings?

Our fore-father's first task after they landed on American soil was to establish a rude home in the wilderness. They sought to have it a model of neatness in its simplicity. Their evenings were spent around the open fire-place where they would repeat tales of adventure and the Bible truths to their children. Today, too often we find the children in the streets, learning things which ought never to reach the ears of a child while the parents are engaged in business cares and have not time to attend to the moral education of their children. Each generation is expected to step higher in the world's progress and shorten the ladder which leads to the ultimate perfection. To do this each generation must bring forth better institutions of learning. Our ancestors had not the chance of learning as we have today, altho as soon as possible after they settled in new territory they constructed a log cabin for a school and for public worship. The school lasted but few months in a year and each scholar had to pay for attending, so we see the poorer class were not given an even chance with the rich, while today we have the common school for all classes of people. How much more then should we who have so many advantages strive to obtain an education and put forth all our energies in building a good character and living noble lives, thus making the world a little better for our having lived!

After a few short talks by a number of those present a business session was held and the following business was transacted.

It was decided that the publication committee should stand as at present constituted till the next reunion.

A committee was appointed to select time and place and arrange a program for the next reunion. The following were appointed: W. P. Coffman, Elkhart, Ind.; C. G. Wenger, Caledonia, Mich.; Jonas G. Wenger, Kittman, O.; A. D. Wenger, Millersville, Pa.; Joseph Cressman, Breslau, Ont.; Homer C. Wenger, South English, Ill.; Lewis Wenger, Versailles, Mo.; Joseph Schroch, Newton, Kan.; E. J. Heitwale, Harrisburg, Va. This com-

mittee is to issue invitations and give notice at least six months previous to the time selected; also appoint some one to call the meeting to order.

It was also decided to publish the proceedings of this reunion in full as far as possible, and that all who wish a copy should send a self-addressed and stamped envelope to C. G. Wenger, Caledonia, Mich.

Closing remarks were made by C. G. Wenger, Caledonia, Mich., and Jacob Christophel, Southwest, Ind.

Following are the names of those who were present at the reunion and registered:

- Berkey, Mrs. Clara, Osceola, Ind.
Berkey, Mrs. Daniel, Osceola, Ind.
Berkey, Jacob K., Osceola, Ind.
Berkey, Mattie, Osceola, Ind.
Berkey, Mary, Osceola, Ind.
Blocher, Mrs. Amanda, Wakarusa, Ind.
Blocher, John M., Wakarusa, Ind.
Blosser, A. P., Goshen, Ind.
Blosser, Clara A., Nappanee, Ind.
Blosser, Harriet, Nappanee, Ind.
Blosser, J. N., Nappanee, Ind.
Blosser, Sadie A., Goshen, Ind.
Bowman, Mrs. Barbara, Middleville, Mich.
Brenneman, A. W., Caledonia, Mich.
Brenneman, David, Wakarusa, Ind.
Brenneman, David, Wakarusa, Ind.
Brenneman, Lizzie, Rittman, Ohio.
Brubaker, A. M., Elkhart, Ind.
Brubaker, Mrs. A. M., Elkhart, Ind.
Brubaker, J. M., Elkhart, Ind.
Brubaker, Mrs. J. M., Elkhart, Ind.
Brubaker, Josephine, Elkhart, Ind.
Christophel, Anna, Nappanee, Ind.
Christophel, Anna, Goshen, Ind.
Christophel, Barbara, Nappanee, Ind.
Christophel, Miss Bertha, Goshen, Ind.
Christophel, Daniel, New Paris, Ind.
Christophel, Mrs. Emily, New Paris, Ind.
Christophel, Elizabeth, Nappanee, Ind.
Christophel, Emma, Nappanee, Ind.
Christophel, Enos W., New Paris, Ind.
Christophel, Ira, Nappanee, Ind.
Christophel, Emma, Nappanee, Ind.
Christophel, Jesse, New Paris, Ind.
Christophel, Jerry, Goshen, Ind.
Christophel, J. W., Goshen, Ind.
Christophel, Miss L. J., Goshen, Ind.
Christophel, Martha, Nappanee, Ind.
Christophel, Phoebe, New Paris, Ind.
Christophel, Samuel, Goshen, Ind.
Christophel, Sarah, Nappanee, Ind.
Christophel, Wesley W., New Paris, Ind.
Coffman, D. H., Elkhart, Ind.
Coffman, Daniel J., Elkhart, Ind.
Coffman, Mrs. Elizabeth, Elkhart, Ind.
Coffman, Fannie F., Elkhart, Ind.
Coffman, Lydia H., Elkhart, Ind.
Coffman, W. P., Elkhart, Ind.
Culp, Amos B., Wakarusa, Ind.
Culp, Mrs. Annie, Wakarusa, Ind.
Dettweiler, Annie, Goshen, Ind.
Dettweiler, Elizabeth, Elkhart, Ind.
Dettweiler, Ira, Goshen, Ind.
Dettweiler, John B., Elkhart, Ind.
Dettweiler, W. H., Elkhart, Ind.
Dettweiler, Mrs. Noah, Elkhart, Ind.
Dettweiler, R. W., Elkhart, Ind.
Dettweiler, Mrs. R. W., Elkhart, Ind.
Dettweiler, Miss Susie, Elkhart, Ind.
Dettweiler, Mrs. W. W., Elkhart, Ind.
Eby, Mrs. Noah, Wakarusa, Ind.
Enders, John, Wakarusa, Ind.
Erb, Mrs. I. G., Lititz, Pa.
Eyman, Henry, Dutton, Mich.
Freeland, A. M., Grand Rapids, Mich.
Freeland, Marian, Middleville, Mich.
Good, Aaron W., Grand Rapids, Mich.
Good, Miss Bernice, St. Johns, Mich.
Good, Daniel, Chicago, Ill.
Good, Eli, St. Johns, Mich.
Good, Mrs. Eli, St. Johns, Mich.
Good, Elsie W., Wakarusa, Ind.
Good, Isaac W., Wakarusa, Ind.
Gordon, Mrs. Lizzie M., Elkhart, Ind.
Grabill, Noah, Goshen, Ind.
Grabill, Sarah, Goshen, Ind.
Hendrich, Olivia Good, Goshen, Ind.
Horning, Henry L., Elkhart, Ind.
Horning, Minnie A., Elkhart, Ind.
Johnson, Mrs. Clara, Elkhart, Ind.
Kahn, Fred, Clarksville, Mich.
Klein, Mrs. Inez, Clarksville, Mich.
Klein, Myrtle O., Clarksville, Mich.
Kub, Mrs. A. C., Elkhart, Ind.
Kulp, Lewis, Elkhart, Ind.
Kulp, Mrs. Lewis, Elkhart, Ind.
Leathernan, John, Grand Rapids, Mich.
Lehman, Amos C., Wakarusa, Ind.
Lehman, Mrs. Anna, Nappanee, Ind.
Lehman, D. A., Nappanee, Ind.
Lehman, Mrs. D. A., Nappanee, Ind.
Lehman, David G., Goshen, Ind.
Lehman, Caroline, Goshen, Ind.
Lehman, Mrs. I. G., Elkhart, Ind.
Lehman, Mrs. Julia, Goshen, Ind.
Lehman, Luella, Goshen, Ind.
Lehman, Noah A., Nappanee, Ind.
Lehman, Mrs. Peter Y., Goshen, Ind.
Lehman, Reuben M., Elkhart, Ind.
Lehman, Rhoda, Goshen, Ind.
Lehman, Miss Susie, Goshen, Ind.
Loucks, Jacob H., Wakarusa, Ind.
Loucks, Mrs. Mary E., Wakarusa, Ind.
Martin, Catherine, Elkhart, Ind.
Martin, Catherine, Goshen, Ind.
Martin, David H., Elkhart, Ind.
Martin, Edward F., Elkhart, Ind.
Martin, J. O., Elkhart, Ind.
Martin, Mrs. J. O., Elkhart, Ind.

Martin, Malinda, Goshen, Ind.
 Martin, Mary Jane, Caledonia, Mich.
 Martin, Salome, Elkhart, Ind.
 Martin, Simon P., Caledonia, Mich.
 Miller, Harrison, Elkhart, Ind.
 Miller, Susie W., Goshen, Ind.
 Miller, Sylvester J., Goshen, Ind.
 Moyer, Mrs. C. A., Elkhart, Ind.
 Moyer, Christian A., Goshen, Ind.
 Moyer, Lena, Elkhart, Ind.
 Moyer, M. A., Elkhart, Ind.
 Musser, Enos, Goshen, Ind.
 Musser, Ephraim, Goshen, Ind.
 Musser, Susanna, Goshen, Ind.
 Mumaw, Mrs. H. A., Elkhart, Ind.
 Nissley, Mrs. Christian S., Florin, Pa.
 Nuenmacker, Mrs. Barbara, Wakarusa, Ind.
 Overholt, Mrs. Anna, Goshen, Ind.
 Ramseyer, Mrs. D., Smithville, O.
 Reed, Amanda, Wakarusa, Ind.
 Reed, Charles, Nappanee, I. D.
 Reed, Mrs. H. W., Mishawaka, Ind.
 Reed, Noah, Nappanee, Ind.
 Reed, Nora, Nappanee, Ind.
 Reist, Clara, Lititz, Pa.
 Reist, John B., Mannheim, Pa.
 Schrock, John, Osceola, Ind.
 Searer, Edgar, Wakarusa, Ind.
 Searer, Jacob, Wakarusa, Ind.
 Searer, Mrs. Jacob, Wakarusa, Ind.
 Searer, Miss Rosa M., Wakarusa, Ind.
 Searer, Vernon, Wakarusa, Ind.
 Shamory, Anna, Elkhart, Ind.
 Shank, J. R., South English, Ia.
 Shantz, Charlie A., Elkhart, Ind.
 Shantz, Mrs. E. M., Elkhart, Ind.
 Shirk, Arthur, Osceola, Ind.
 Shirk, Della, Osceola, Ind.
 Shirk, Florence, Osceola, Ind.
 Shirk, Floyd, Osceola, Ind.
 Shirk, Sarah, Osceola, Ind.
 Slocum, Mrs. Ralph, Mishawaka, Ind.
 Smith, Hannah, Nappanee, Ind.
 Snively, Mrs. Henry S., Lancaster Junction, Pa.
 Snyder, Mrs., Ontario.
 Stauffer, Allen B., Wakarusa, Ind.
 Stauffer, Esther M., Wakarusa, Ind.
 Stauffer, Ezra N., Wakarusa, Ind.
 Stauffer, Irene S., Wakarusa, Ind.
 Stauffer, Lydia Reed, Wakarusa, Ind.
 Weaver, Emma, Goshen, Ind.
 Weaver, Frank M., Goshen, Ind.
 Wenger, Anna, Osceola, Ind.
 Wenger, Arthur J., South English, Ia.
 Wenger, C. G., Caledonia, Mich.
 Wenger, Christian M., South Bend, Ind.
 Wenger, Eli N., Wakarusa, Ind.
 Wenger, Mrs. Eli N., Wakarusa, Ind.
 Wenger, Ella, Elkhart, Ind.
 Wenger, Elmer, Osceola, Ind.
 Wenger, Emma, Elkhart, Ind.
 Wenger, Florence, Osceola, Ind.
 Wenger, Flossy, Caledonia, Mich.
 Wenger, Frank, Caledonia, Mich.
 Wenger, Hannah, Grand Rapids, Mich.
 Wenger, H. C., South English, Ia.
 Wenger, Henry G., Osceola, Ind.
 Wenger, Mrs. Henry G., Osceola, Ind.
 Wenger, Henry M., Osceola, Ind.
 Wenger, Ida M., Caledonia, Mich.
 Wenger, Isaac G., Caledonia, Mich.
 Wenger, Jesse G., Goshen, Ind.
 Wenger, Jacob N., Elkhart, Ind.
 Wenger, Joseph, Osceola, Ind.
 Wenger, Joseph H., South English, Ia.
 Wenger, J. G., Richmond, O.
 Wenger, Kate, Caledonia, Mich.
 Wenger, Lizzie, Caledonia, Mich.
 Wenger, Lizzie, Goshen, Ind.
 Wenger, Loyd, Caledonia, Mich.
 Wenger, Lovina, Caledonia, Mich.
 Wenger, Lucretia, Wakarusa, Ind.
 Wenger, Mrs. Lydia, Elkhart, Ind.
 Wenger, Magdalena, Goshen, Ind.
 Wenger, Mary, Caledonia, Mich.
 Wenger, Minta, Goshen, Ind.
 Wenger, Noah, Goshen, Ind.
 Wenger, P., Grand Rapids, Mich.
 Wenger, Satoru, Goshen, Ind.
 Wenger, S. H., South English, Ia.
 Wenger, Mrs. Susan, Osceola, Ind.
 Wenger, Susanna, Osceola, Ind.
 Wenger, Susanna, Goshen, Ind.
 Wenger, Z. G., Caledonia, Mich.
 Wenger, Mrs. Charles, Elkhart, Ind.
 Yeager, Mrs. Sarah, Elkhart, Ind.

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THE HOUSE

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